

FREE MASONRY

ODD FELLOWSHIP

Continued from last week.

HOLY FIRE. When Nehemiah was appointed to the government of Judea, with full authority to build the walls of Jerusalem, and to finish the Second Temple, he sent to search for the holy fire, which, before the captivity of Babylon, the priests had hidden in a dry and deep pit; not finding any fire there, but only thick and muddy water, he sprinkled this upon the altar, and presently the wood which had been so sprinkled took fire as soon as the sun began to shine, which miracles coming to the knowledge of the king of Persia, he caused the place to be encompassed with walls where the fire had been hidden and granted great favours and privileges to the priests.

HOLY GROUND. The lodge is situated on holy ground. The first lodge was consecrated on account of three grand offerings thereon made, which met divine approbation. First, the ready compliance of Abraham to the will of God, in not refusing to offer up his son Isaac as a burnt-offering, when it pleased the Almighty to substitute a more agreeable victim in his stead; second, the many pious prayers and ejaculations of King David, which actually appeased the wrath of God, and stayed a pestilence which then raged among the people, owing to his inadvertently having had them numbered; and thirdly, the many thanksgivings, oblations, burnt sacrifices, and costly offerings which Solomon, King of Israel, made at the completion, dedication, and consecration of the temple of Jerusalem, to God's service.

These three did then, have since, and I trust ever will, render the ground-work of a Mason's lodge holy.

HOLY OF HOLIES. The innermost and most sacred part of the temple was called the Holy of Holies, and sometimes the Most Holy Place, and was ordained and made on purpose for the reception of the Ark of the Covenant. The whole end and reason of that most sacred place being none other, but to be a tabernacle for it. This place or room was of an exact cubic form, as being thirty feet square and thirty feet high. In the centre the ark was placed, upon a stone rising there three fingers breadth above the floor, to be, as it were, a pedestal for it.

On the two sides of it stood two cherubims fifteen feet high, one on the one side, the other on

the other side, at equal distances from the centre of the ark and each side wall; where, having their wings expanded, with two of them they touched the said side walls, and with the other two they did meet, and touch each other exactly over the middle of the ark; so that the ark stood exactly in the middle between these two cherubims.

HOLY LODGE. This lodge was opened at the foot of Mount Horeb, in the Wilderness of Sinai, about two years after the exodus of the Israelites from Egypt, on the spot where Moses was first commanded to go down into Egypt, and where he was directed to put off his shoes from his feet, because the ground was holy. Here the Almighty delivered to him the decalogue with the forms of the tabernacle and the ark, and here he dictated those peculiar forms of civil and religious polity, which, by separating his people from all other nations, he consecrated Israel a chosen vessel for his service. Over this lodge presided Moses, the great and inspired lawgiver; Aholiab, the curious carver and embroiderer, and Bezaleel the famous architect.

HONEY. Honey was universally used as a symbol of death. The ancients made libations to the dead of honey, wine, and blood. Funeral cakes were placed by the Greeks in the mouths of deceased persons to appease the wrath of Cerberus.

Thus Virgil, *Melle soporatum et medicatis frugibus offam.* Honey, or round, broad, or thin cakes, with honey, made a part of the funeral offerings, to Hecate, or the Moon.

HOPE. Hope is an anchor of the soul, both sure and steadfast; then let a firm reliance of the Almighty's goodness animate our endeavours, and enable us to fix our hope within the limits of his most gracious promises, so shall success attend us; if we believe a thing impossible our despondency may render it so, but if we persevere to the end, we shall finally overcome all difficulties.

HOREB. This mountain was remarkable for seven memorable transactions. The burning Bush; the striking of the rock with the rod of Moses, the lifting up of Moses' hands by Aaron and Hur, which produced the slaughter of the Amalekites; the delivery of the law; the forty days abstinence by Moses; the demolition of the two tables of stone on sight of the golden calf; and the supernal vision of Elijah.

HOSPITALITY. The white stone mentioned in the Apocalypse, appears to bear some relation to a particular custom among the ancients, with which they commenced and perpetuated a refined friendship. For this purpose the contracting parties took a small piece of bone, ivory, or stone, and dividing it into equal and similar parts, one of the persons wrote his name on one of these and his friend upon the other, and they made a mutual exchange. The little ticket, or "keepsake," was retained as a sacred pledge and remembrancer of an attachment the most sacred and inviolable, entire and permanent, that could be found. Including the word, sign, and token of an endeared fraternity, it was the means of ascertaining the heart's affections after many years' absence, and of securing for him a welcome to the privileges, and a share in the endearments of hospitality and love. Of course the token was carefully preserved. Though, in itself, considered of smallest worth, yet as the memorial of a highly esteemed friend, as it renewed those kind emotions of which he was the object, and called up a history on which the heart delighted to dwell, its value became inestimable, and lest some one else should take the advantage of it, the possessor kept it with great privacy, and cautiously concealed from every one the name and mark engraved upon it. History and Cyclopaedia of Freemasonry by Macoy Oliver. Page 537-538 and 539.)

The Curtain Falls.

To Be Continued.

PATENTS
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LIST OF PATENTS.

Granted to Missouri inventors this week, reported by C. A. Snow & Co Patent Attorneys, Washington, D. C.

W. J. Armbruster, St. Louis, Making pigments; S. Brice, Unionville, Regulating attachment for windmills; G. M. Eames, Neek City, Hoisting apparatus; E. R. Edson, Cleveland, apparatus for separating grease; J. L. Mayes, St. Louis Railway joint; E. McKean, St. Louis, Sliding door lock; F. L. Seely, St. Louis, Machine for washing, filling and corking bottles; H. J. Shaller, St. Louis, Vending machine; B. Vessels, Raizon, Churn; A. Wein-gaertner, St. Louis, Window.

For copy of any of above patent send ten cents in postage stamp with late date of this paper to C. A. Snow and Co. Washington, D. C.

Knowledge.

Knowledge, of itself, is very desirable. As far as the rational soul exceeds the sensitive, so far the delights of a philosopher in discovering the secrets of nature, and knowing the mystery of science, exceed the delights of the drunkard the voluptuary, or the sensualist. So excellent is all truth. What then, is their delight to them who know the God of truth? How noble a faculty of the soul is the understanding! It can compass the earth; it can measure the sun, moon stars and heaven; it can foreknow each eclipse to a minute, many years before. But Oh! the top of all its excellency, that is, it can know God who is infinite, who created all these—a little here and more, much more hereafter. Oh, the wisdom and goodness of our blessed Lord! He hath created the understanding with a natural bias and inclination to truth, as its object and to the prime truth as its prime object. Christian, when, after long gazing heaven ward, thou hast got a glimpse of Christ, dost thou not sometimes seem to have been with Paul in the third heaven, whether in the body or out, and to have seen what is unutterable? Art thou not with Peter, ready to say, "Master it is good to be here." "O, that I might dwell in this mount! O that I might ever see what I now see!"

Didst thou never look so long upon the Son of righteousness till thine eyes were dazzled with His astonishing glory? And did not the splendor of it make all things below seem dark and drear to thee?

Especially in the day of suffering for Christ when He usually appears most manifestly to His people, didst thou never see one walking in the midst of the fiery

furnace with thee, like the Son of God! Believe me, christian, yea believe God, you that have known most of God in Christ here, it is as nothing to what you shall know; in comparison of that it scarce deserves to be called knowledge.

For as these bodies, so that knowledge of this world must cease, that a more perfect may succeed."

Knowledge shall vanish away; for we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away.

When I was a child, I spake as a child. I understood as a child. I thought as a child; but when I became a man I put away childish things. For now we see through a glass darkly but then face to face; now I know in part but then shall I know even as also I am known." For according to the promise we look for a new heaven and a new earth, wherein dwelleth righteousness Marvel not therefore, christian how it can be life eternal to know God, and Jesus Christ. To enjoy God and Jesus Christ is eternal life; and the soul's enjoying is in knowing.

They that savor only of earth and consult with flesh, think it a poor happiness to know God. But we know that we are of God, and the whole world lieth in wickedness; and we know that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ.

This is the true God and eternal life." The memory will not be idle or useless, in this blessed work.

From that height the saint can look behind him and before him.

And to compare past with present things must raise in the blessed soul an inconceivable esteem and sense of its condition. To stand on that mount whence we can see the wilderness and Canaan both at once—To stand in heaven and look back on earth, and weigh them together in the balance of a comparing sense and judgment, how must its needs transport the soul, and make it cry out, Oh! sublime and wonderful works of God; what knowledge.

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